THE PACIFIC CHURCHMAN

Sunday Night.

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him; and cause him to lie down
In Thy fresh pastures, by Thy streams of peace,
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And, underneath, the Everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give Thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love, with Thine own hand; be Thou
His ministrant to-night; draw very near
In all Thy tenderness and all Thy power.
Oh speak to him! Thou knowest how to speak
A word in season to Thy weary ones,
And he is weary now. Thou lovest him—
Let Thy disciple lean upon Thy breast,
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let Thy calm
Fall on his soul to-night. O holy Dove,
Spread Thy bright wing above him, let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of Thy dear name—
"Our Comforter!" As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay Thy hand upon his heart, and still
Each overstraining throb, each pulsing pain.
Then, in the stillness, breathe upon the strings,
And let Thy holy music overflow
With soothing power his listening, resting soul.

FRANCES RIDLEY HAVERGAL.

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APRIL CALENDAR.

2—Fourth Sunday in Lent (violet).
9—Fifth (Passion) Sunday in Lent.
16—Sixth (Palm) Sunday in Lent.
17—Monday before Easter.
18—Tuesday before Easter.
19—Wednesday before Easter.
20—Maundy Thursday (white).
21—Good Friday (black).
22—Easter Even.
23—Easter Day (white).
24—Monday in Easter Week.
25—Tuesday in Easter Week.
30—First Sunday after Easter.

Editorial

In connection with the celebration of his twenty-fifth anniversary as Bishop, the Bishop of California asked the Standing Committee to make a survey of the Diocese. He felt that a careful study of the actual conditions of the Church in the Diocese might open the way to plans for greater progress and more effective work in the future. The Committee has undertaken the work and is slowly reaching results.

A survey is quite a modern invention. Its object is to find out the actual facts in any given situation in order that weak points being discovered, such reorganization or change of emphasis and direction may be accomplished as shall increase the efficiency of the work. The Committee has been endeavoring to gather data upon the general condition of the Church life in the Diocese with the purpose defined above. It began the work by dividing it into four departments which should take up respectively the work of the clergy, the organization of the Diocese, the Diocesan institutions, and parochial finance.

In order to secure some data other than that which would be found in Convention Journals in regard to the work of the clergy in their parishes, a questionaire was sent out. Somewhat over fifty per cent of the parochial clergy have already replied. The Committee hopes that in the end returns will be received from all the clergy since the information is being secured at the Bishop's special request. The reports already received are full of interesting and significant suggestions. Some are full of hope; some deal with conditions which are most discouraging. Altogether they present a somewhat vivid and striking picture of the problems, the successes and failures of the ordinary pastoral work in the Diocese. A careful digest of these reports is being made and the Committee after interpreting the digest hopes to present to the Bishop the most significant considerations which are raised.

In the matter of Diocesan Organization the Committee has been studying the general organization of the Diocese, the efficiency of the Convention, the financial system, the relation of the Cathedral to the Diocese, and the work of the Boards of Missions and Christian Education and of the Social Service and Charity Commissions besides other general diocesan activities. The same effort has been made in connection with diocesan institutions and after all these studies are completed their results will be presented to the Bishop for his review. There has been so far only a preliminary consideration of matters connected with parochial finance and the administration of Church funds in the parishes.

The Standing Committee has felt that this statement would perhaps help to increase the interest of the Diocese in the work which is being done. When it is completed it will all be presented to the Bishop for his judgment and such action as he may desire to take in connection with it.

For the Standing Committee,
EDWARD L. PARSONS,
Secretary.

At the March meeting of the Board of Missions a Committee was appointed to devise some way by which the present financial embarrassment confronting the Board might be removed. A letter has been sent to the Rectors and Missionaries urging their co-operation with the Board in raising for the present year the amount of the apportionment made at the last Diocesan Convention. A comparison of amount apportioned and amount received from the Treasurer of each Parish for four years past was made and the information given to each Rector. It is interesting to note from the following table that the parishes of the two Convocations show a deficit of $14,898 for the four years.

The apportionment is made in accordance with the Diocesan Canon, fairly and impartially. It is the MINIMUM that the Church has a right to expect for the carrying on of her work in the local field. A narrow parochial vision is very largely responsible for failure in this matter. Let the clergy with their wider knowledge of the needs, as the responsible leaders in their cures, inform their congregations of the work being accomplished and the imperative duty devolving on the stronger parish to help the weaker mission, and, what is more, to go into unoccupied fields that await the Church's ministrations. Let them see to it that they conscientiously take up the quarterly offerings as required by Canon, preparing the people by announcing the same on the previous Sunday. Let them speak enthusiastically and hopefully and the result will be that increased offerings will more than meet the amount apportioned to the parish.

Just one word more regarding the appended table: If the unpaid fourteen thousand eight hundred dollars had been in the hands of the Treasurer there would be no deficit and every married missionary would have received his $100.00 a month, in addition to his home, and the unmarried clergy at least $75.00 and quarters. Moreover, new places would have been opened and flourishing missions established. Student pastors could have been provided for the hundreds of young Churchmen and women at our universities.

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty."

Perhaps our failure to meet these demands is the cause of so much spiritual poverty in the Diocese of California.

The Clerical members of the Board of Missions stand ready to assist the clergy in any possible way,—either by addressing their congregations or by meeting with their vestries or their organizations.

Convocation	Apportioned	Paid	Balance Unpaid
San Francisco—			
1913	$ 6,775	$ 3,616	$ 3,159
1914	8,968	5,137	3,831
1915	8,756	5,063	3,693
1916	8,505	5,589	2,916
San Jose—			
1913	1,814	1,672	142
1914	2,446	2,006	440
1915	2,501	2,183	318
1916	2,443	2,044	399
	$42,208	$27,310	$14,898

HOSPITAL HOSPITALITY.

I.

It perhaps strikes us rather oddly when we see that these two words "hospital" and "hospitality" have such a likeness to each other. In ordinary speech we hardly associate them so closely. Our idea of a hospital scarcely makes hospitality its first suggestion. And hospitality is apt to bring to mind other places of its familiar exercise, such as the hearthstone rather than what we understand a hospital to be. And yet the full inclusion of the one word in the spelling of the other is no mere coincidence. They both imply the atmosphere of a host. They are both derivatives from the same word. Hostel or hotel has the same root idea. Hospital itself has wider usage than at noting a place for the sick as in the ancient foundation of Christ's *Hospital*, the well known, flourishing Blue Coat School for Boys in London dating from the sixteenth century. And historically as well as in word lineage a Hospital is in exactitude of terms a place of hospitality. That it is so in memorable and blessed experience some recent weeks and have proven to the writer of this while a patient at St. Luke's Hospital, San Francisco. As a tribute to modern hospital development, and possibly specifying some sides of such hospitality that may have an interest for others some memoranda of it are submitted in these columns.

Any thoughtful review of such hospital hospitality at once resolves it into distinct and varied ways of expression. Indeed, like all true hospitality, it shows itself more in "good turns" done than in mere terms of welcome. And it seems worth while to try to pick out some of those data of "hospitable thoughts intent" which occur to a patient in his quiet musings on his cot or in the retrospect of it all. They arrange themselves in something of a gamut-like order, ranging from those material surroundings and ministrations which are known as "creature comforts" up to high spiritual keys of that peaceableness of mind which is the scriptural sweetness of chastening. In these series of musings we shall hope to first take the more material considerations of the hospitality and later pass to those of the loftier and more vital import. At this time then let us identify some of the most human "creature comforts" which modern hospital service, as exemplified signally at St. Luke's, San Francisco, provides. These are not always fully understood. The old dread of a hospital lingers in some who have no knowledge of the progress that has been achieved. And none of us can escape the dread of sickness or disability in itself. We smile at the estimate from the good old colored servant, in the story told so effectively by the wife of a certain Dean, who balked at hospital treatment, promptly returning from the particular one to which she had been sent and explaining her sudden reappearance at home by saying, "D'ye spose I'se goin' to let dem young doctors *fricassee* me!"

But while up-to-date treatment is coming to its own in the recognition of its advantage as against the old tradition of a "forlorn hope," there is still room for appreciation of the real and generous hospitality in the building and appliances of an institution like St. Luke's, San Francisco. With no money profits for any dividends from its revenues and all such turned back to the hospital itself to increase its usefulness, and to say nothing of the already considerable percentage of free service it has been able to offer, there is a decided element of hospitality that should not be overlooked in the munificent gift of the new buildings and their appointments, representing as they do world-wide strides of the most progressive methods. In illustration of this may be mentioned a detail or two. Mrs. Lewis Findlay Monteagle in her personal investigation, with Mrs. Whitelaw Reid, of some of the principal London hospitals, noted an ingenious contrivance by which the head rest of the patient could be raised and lowered by easy adjustment of the framework. It would be interesting to know whether this was an outcome of an invalid bed designed by Herbert Spencer about fifty years ago for the use of his mother and elaborately explained with some sixteen illustrations in his life (Autobiography, Vol. II, pp. 172-5, and Appendix, pp. 576-9). This was introduced at St. Luke's and has been already copied elsewhere in San Francisco hospitals—and our city may well be proud of its hospitals in general. Furthermore, the doors of the rooms leading into the hallways are made of unusual width, so that with special rollers fitted to the cots the patients can be taken without removal from their beds to spacious elevators and from them to the rare roof-gardens, where the open air and the wide outlook on attractive horizons relieve the four wall effect and the "shut-in-ness" of the room. Hours spent on that roof garden with the breathing of its recuperative ozone and with a field glass to occupy the time in noting boulevard building on Twin Peaks and other absorbing activities in the human stir make the fortunate patient almost feel as if he were himself already "in the swim" again. And another illustration is the happy architectural grouping of the buildings, shaped by Mr. Lewis P. Hobart as architect, with an exposure seemingly set as a trap to catch every sunbeam in that sunny "Mission belt," with patients segregated from the administrative offices and machinery, and with a clever placing of the cots themselves in the rooms that look out on the court so that the patient can from his cot get glimpses of the flowers and green lawn.

Every patient at St. Luke's will, I am sure, accredit the hospitality which such material environment enables him to share. All alike, those who have it without cost or with special concessions and those who are able to meet the most ample privileges with their reasonable rates, will see that while rates are scaled to meet the current needs and opportunities of the hospital, no practicable schedule of running rates could contemplate the first cost of the fabric of the institution. We then have the consciousness dawn upon us that in the background of the hospital service is the splendid hospitality enduring from generation to generation of that liberal devising which so felicitously joins the large-hearted enterprise and provision for the sick and needy with the tender memory of the departed as noted in the following inscription on the bronze tablet:

TO THE GLORY OF GOD
And
IN AID OF HUMANITY
This
SAINT LUKE'S HOSPITAL
Is Given
IN LOVING MEMORY
Of
CALVIN PAIGE
By
His Niece
Lydia Paige Monteagle
DARIUS OGDEN MILLS
By
His Son and Daughter
Ogden Mills
Elizabeth Mills Reid
Anno Domini
MDCCCCXI.

Endowments and future buildings offer opportunities to others to add to gifts already made, whereby the donors may become in a precious and personal sense true hosts of humanity and the sick, will no doubt follow and the hospital authorities are ever ready to furnish any information as to those opportunities. We must leave for another article considerations of the noble hospitality service, of medical and surgical staff, of nurse and of Administration Management which interprets the modern hospital into active ministration. But when you think of it how the vision and possibilities of being the host in the background of the foundation, as were the pioneers with their faith in earlier and simpler stages of promotion, or hosts providing the new order of building and furnishing and endowment—how the significance of it all grows upon one—a host in perpetuity, and host to every one with human suffering and ailment to its doors, to every one going out from its healing influences, a host soothing with every tender and skillful touch of alleviation of pain, a host watching with all the night watches, a host pervading all the hospital hospitality and that for all time and long after the "fitful fever" of life is over—what a glorious record to contribute by buildings, endowments, rooms or beds, or otherwise, as host to such a hospitality as that!

WILLIAM F. NICHOLS.

THE SHORTENED FORM OF THE TEN COMMANDMENTS.

By the Bishop of Pittsburgh.

Inasmuch as the Commission on the Revision and Enrichment of the Prayer Book has decided to propose by almost unanimous vote the shortening of the form of the Ten Commandments in the Communion Office and in the Catechism, it seems expedient to give some of the reasons which seemed to the members of the Committee weighty in determining their action. The argument is cumulative.

1. The Decalogue seems by its very title, *the Ten Words*, to indicate commands essentially brief and definite.

2. The argumentative part of any commandment is not of its essence, and in the fourth and fifth commandments is local and national.

3. In the fourth commandment the reasons for the command are different in Exodus and Deuteronomy, and therefore are evidently not a part of the command. Ex. 20:4; Deut. 5:15.

4. In actual use in the Communion Service there is clearly an advantage in brevity, and there have been numerous requests for relief in this regard.

5. In the Catechism it is quite unnecessary to burden the children's minds with anything but the precept itself.

6. Influenced no doubt by these considerations, those who set forth the First Prayer Book of Edward VI. printed the Ten Words in the shortened form.

7. Modern Revisers have done the like, as in the Scotch Prayer Book, and also in Bishop Gore's Prayer Book Revised, etc. So the proposal is neither new nor ill-considered.

8. Last—but by no means least—(and conclusive in the judgment of the Commission) stand these passages of Holy Scripture, the words of Our Lord and of St. Paul—

S. Mark 10:19, S. Luke 18:20, S. Mark 12:29, Romans 13:9.

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THE CHURCH IN WALL STREET.

Business Science Invoked in Connection With Pension Fund for Episcopal Clergy.

Wall Street has a new tenant. The Bishop has moved in; and the Church is with him. He isn't preaching from the treasury steps, has no brass band and throws no banner to the breeze. But his typewriters are clicking on the 15th floor of the Bankers' Trust Company building and directors and financial advisers are sitting in council on the 28th floor away up under the granite pyramid whence the late J. P. Morgan hoped to overlook the metropolis of the new world in his declining years.

The Church has come to Wall Street for what everybody else comes. Those who succeed are those who generally recognize that a service must be performed for the money. Those who fail are those who hope to get the money without service to man or humanity.

The great error of the Church adown the ages has been that it was something apart from man and his business. The modern world is beginning to see that the Church without a business base cannot long endure. Business without the principles which are the essentials of the Church—mutual service with neighborly regard—has no real foundation.

Wall Street, the heart center of American business life, that Wall Street which is highest and best, must sit up and take notice. What follows is of universal interest to all concerned, to all churches and to all business.

Bishop Lawrence of the Episcopal Church of Massachusetts not only stands for all that is best in the higher educational life of New England but he stands for a line of business ancestors who had firm principles as they blazed their way in the industrial progress of New England.

When some years ago the usual style of hit or miss charity pension fund for pastors was proposed to Bishop Lawrence he quietly, politely, yet firmly said "No: let us first have the facts, the vital statistics concerning our clergy and their needs, and then let us provide for them in a business way."

Under his direction the facts and the figures were compiled, not fractionally and then by guesses, but first to the extent of 75 per cent and now for 99 per cent of the 4420 men in the service of the Episcopal Church in this country and the 1388 collateral and educational workers.

Life insurance and financial experts have been at work. It was startling to find that $49,000,000 would be required in a fund to enable less than 5000 workers in this Church to be insured for half their salaries on retirement at 68 years of age.

It was, however, ascertained that if the churches would contribute 7 per cent additional to their pastors' salaries, the desired end could be attained, if $5,000,000 were first raised to provide for those who were nearing the close of their service and the accumulated liabilities therewith.

The matter was then taken up under the rules of Wall Street or business science. First, subscriptions for $150,000 to cover the expenses of a campaign to raise the $5,000,000 were obtained. The Church Pension Fund was incorporated and made subject to the supervision of the New York State insurance department and Bishop Lawrence moved into Wall Street to inaugurate a campaign of education for the country and the collection of the larger half of this money from the money centers.

If it is not obtained, $150,000 has been invested fruitlessly. If it is obtained, there will be inaugurated for the first time a pension system that begins at the beginning, takes up accrued liabilities and puts the deferred wages of the clergy on such a basis as will permit of no insolvency.

At least this was the opinion of Mr. J. P. Morgan who gave a part of his time at work on this matter the day before he sailed for Europe.

There will be two distinct funds—that which the churches create and that which Bishop Lawrence and his associates raise and which must not be less than $5,000,000 to inaugurate the system by taking up the accrued liabilities.

It has been found that the average wage of a clergyman of this Church is $1200 per annum. Under this plan provision is made for optional retirement at sixty-eight at one-half the average annual salary received but a minimum of $600 per annum. Widows and orphans according to age, are provided for. Interest on the invested capital at 3½ per cent as a minimum is the basis figured on.

It is believed that this is the first time in the Christian era that the vital statistics of the ministers of any church have been fully gathered; and experts say that this is the first scientific non-disintegrating pension fund that has been proposed for the support of the clergy.

It is believed that other churches will in time follow and there is no reason why business itself may not take a leaf from the incorporated Church Pension Fund and its effort to spread social justice and vitalizing efficiency.—*Wall Street Journal.*

At a meeting of the Trustees of the General Clergy Relief Fund held at 14 Wall Street, New York City, on February 29, the Trustees by unanimous action took an important step in unifying the system of pension and relief of the clergy, widows and orphans of the Episcopal Church. It was agreed that the General Clergy Relief Fund would hereafter work with the Church Pension Fund towards one system which, when the five million dollars now sought for by the Church Pension Fund is obtained, will be consummated through a merger of the two systems. For sixty-one years the General Clergy Relief Fund has by its efficient charitable system been the almoner of the Church for the aged clergy, widows and orphans. The corporation has a capital of some $700,000 and has distributed each year about $120,000, a fund which has been built up largely under the leadership of the Rev. Alfred J. P. McClure of Philadelphia.

The following statement has been issued by the officers of the General Clergy Relief Fund and the Church Pension Fund:

The Trustees and Officers of the General Clergy Relief Fund, looking back with gratitude at the labors of the Fund for the sixty-one years of its history, particularly during the sixteen years of the present administration, anticipate with pleasure the fruition of these labors in the early establishment of a complete pension system for the Church in the Church Pension Fund. Until March 1, 1917, the Trustees of both Funds, who will work in close connection, request parishes and individuals to continue their usual contributions to the General Clergy Relief Fund. On March 1, 1917, when the Five Million Dollar Reserve of the Church Pension Fund is planned to be accumulated, the two Funds, acting under the authority of the General Convention and a special law of the State of which both are corporations, will merge under the title of "The Church Pension Fund." After that date all liabilities of the General Clergy Relief Fund will be assumed by the Church Pension Fund and the assets of the General Clergy Relief Fund will be held under the trusts with which they are now impressed. Collections for the General Clergy Relief Fund will cease to be taken separately; the assessment by the Church Pension Fund on parishes of 7 per cent on their clerical salaries will carry the entire cost of pensions to the clergy and their families. The Trustees and Officers of the General Clergy Relief Fund requests all of its friends to contribute generously to the $5,000,000 reserve, which will enable the Church Pension Fund to start its system. The Trustees of both Funds express their high appreciation of the services of the Rev. Mr. McClure, who, as Executive Officer of the General Clergy Relief Fund, has been an effective instrument in preparing the Church for a comprehensive pension plan.

(Signed) DAVID H. GREER,
President, General Clergy Relief Fund.
(Signed) ALFRED J. P. McCLURE,
Treasurer and Financial Agent, General Clergy Relief Fund.
(Signed) WILLIAM LAWRENCE,
President, The Church Pension Fund.
(Signed) MONELL SAYRE,
Secretary, The Church Pension Fund.

THE JERUSALEM AND THE EAST MISSION.

To the Clergy of the Eighth Province of the Pacific:

As our Dioceses have not provided for any special offerings for the Great Day of the Crucifixion, outside of the one for the J. & E. M., and as the need of help for that work is pressing, owing to the war raging in Palestine itself, while the Anglican Church is greatly embarrassed in meeting the usual claims upon her to carry on the Mission, will you not ask your people to make, on the approaching Good Friday, their offerings larger than last year, *and give all your offerings for the day to that object?*

And are you not ready to enlist your Sunday School teachers and their classes in having a share in blessing the children of Our Lord's Own Home-Land, with privileges, Christian children are enjoying so fully?

I have arranged for the beautiful *Bible Lands* to be sent to all Sunday School teachers whose classes contribute one or more dollars towards the Mission, on Good Friday.

And I am most sincerely hoping that all Lay-Readers will become individual contributors of $1.00 or at least 50 cents and so receive copies of the *Bible Lands.*

As I am again made Treasurer for the current year for the money raised in the Province for that object, please remit to me as early as may be in Easter Week,

HENDERSON JUDD,
1969 Lovelace Ave.,
Los Angeles, Cal.

May I bespeak from the clergy and congregations of the Diocese of California their interest in and when not impracticable, their favorable response to the foregoing appeal. As an Episcopal Canon of St. George's, Jerusalem, and knowing something of the peculiar trials and needs of the Jerusalem and East Mission growing out of the war it would be most gratifying to have a general appropriation of the Good Friday Offerings throughout the Diocese made with previous notice and explanation, to the object for which the Rev. Mr. Judd makes the earnest plea.

WILLIAM F. NICHOLS,
Bishop.

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The Brotherhood of St. Andrew

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

For the fifth successive year the men representing the Los Angeles Diocesan Assembly of the Brotherhood, together with a few who were not Brotherhood members, gathered at Christ Church, Redondo Beach, on the evening before Washington's Birthday, and withdrew from the outside world until 4 o'clock on the afternoon of Washington's birthday.

Twenty-six men, representing ten different parishes, came away, glad at heart because they had found what they went to seek. To a large extent it was true that they "Saw no man save Jesus only." That expression was the keynote to the Day of Devotion.

The Conductor of the Retreat.

Rev. Charles H. de Garmo, priest in charge of Christ Church, Redondo Beach, has many times hospitably entertained the Brotherhood, "as one that serveth." This year, notwithstanding his protestations and suggestions he was unanimously chosen Chaplain of the Diocesan Assembly. As such, it became his privilege and duty to conduct the Retreat. Not a priest in the Diocese is better known for the sincerity, simplicity and depth of his devotion to Our Lord and His Church. In order that the expense might not hinder any, he invited all who cared to come, to be his guests. That more did not come is not due to any neglect on the part of Father de Garmo.

"Hearing God's Voice in the Silence."

The visitors were furnished dinner at a restaurant on the evening of the 21st. The opening service began at 8 o'clock. All who have ever entered the little church, have remarked its religious atmosphere. The Brotherhood Hymn opened the service. There were a few prayers, and a reading from the Bible. A devotional hymn the first line of which reads, "Let me come closer to Thee, Jesus," was sung; and "Come, Holy Ghost, our souls inspire," to the plainsong tune. Then the lights in the body of the church were turned out, so that just the diffused light from in back of the rood beam reflected from the altar hangings, illuminated the place, while the sanctuary light seemed like the cloven tongue of fire which appeared at the first Pentecost in the Christian Church.

"Come, Holy Ghost, and in this Sacred Place, quiet us, and fill us with Thy Grace," prayed the Chaplain; and then he delivered a simple, happy, beautiful meditation on the subject, "Hearing God's Voice in the silence." With clear word pictures he told of Adam and Noah and Moses and others, who walked with God and heard His voice in the stillness. A voice without sound, it probably was, such as Samuel heard when a lad. Yet how clear and compelling. With a better feeling of what it means to hear the voice of God, the men kneeled, and remained kneeling silently after the meditation was ended, and seemed loathe to leave.

The After-Meeting.

From the church they went to the Clifton Hotel, of which they were the sole occupants for the occasion. It is a large house, formerly the family residence of the Del Amo's of Spain, and Col. Seymour of England, and is set back in a park, overlooking the ocean. There was a touch both of Spain and of England in the furnishings and atmosphere of the place. Around the blazing fireplace, a little symposium or testimonium meeting soon began, as the result of a suggestion of the Rev. David Todd Gillmor of Anaheim. Each man present told why he was a Churchman, and since the gathering was like a family one, each told events and incidents connected with his religious life, which would not have cropped out any place else. Every man's story was different from his neighbors, yet each had found his home in the Church. It was midnight when the story ended, and all retired.

The Corporate Communion.

Next morning early, Mr. Robinson, President of the Assembly, read Morning Prayer. Then came the Great Act of Worship, the Holy Communion. Father de Garmo was assisted by two Juniors as servers. From then until the close, a flexible Rule of Silence was observed. Breakfast was served by the Daughters of the King of the parish, in the parish hall, and during it, devotional stories were read aloud. Then the men went to the priest study, or into the church garden, or out for a silent stroll along the seashore, or up on the sunny hills, until 9:30.

The Five Joyful Mysteries.

The men knelt quietly when the hour of 9:30 came, while the Chaplain invoked the Holy Spirit. The spoken prayers were few, but deeply devout. The hymns likewise were few, so that they would not become tiresome, and they were selected with great care. The subject of the first meditation of the day was, "The Joyful Mysteries of our Lord's Life." They are: The Annunciation; The Visitation of the Blessed Virgin Mary to her cousin Elizabeth; The Holy Nativity; The Presentation of Our Lord in the Temple; and the Finding of the Boy Jesus in the midst of the Doctors. Father de Garmo sat on the Epistle side of the altar, and quietly and fittingly drew simple word pictures of the scenes, calling upon the imaginations of the men to put them right in the very presence of those scenes, and to visualize Our Lord. He did very little preaching, in the ordinary sense of the term. The men were transported to the Holy Land, back 2000 years, and set down among God's Chosen People.

To impress it more, and make it more real, a chaplet of devotions, adapted from one written by Fr. Conran of the Cowley Fathers, was used. It began with a sort of litany: "O God the Father of Heaven, Save us and help us, O Lord," etc. Then a suggestion for meditation on each of the mysteries in turn; then a little prayer repeated by all ten times, as for example, "By Thy Holy Nativity at Bethlehem, Save us and help us, O Lord." Then the Our Father. Each set of mysteries was followed by the appropriate devotion of this kind. Following the first meditation, a silent recess in the open air was taken, the men wandering out under the trees on the green grass under the clear blue sky, and thinking over the questions: Whence did I come? Why am I here? Whither am I going?

The Five Sorrowful Mysteries.

At 11:30 the second meditation was given. It was a dip into the valley. It was a stooping "to drink of the brook in the way," in order that the men, like Our Lord, might "lift up their heads." Penance was the message. The Cross is necessary to salvation. There was one criticism Father de Garmo said he had to make of the splendid Brotherhood handbook, and that was, that no mention is made in it of the blessed privilege of going to Our Lord, represented by his priest, and "opening our grief," and receiving absolution for our sins. No mention of the way by which those who are urged to come to Holy Communion may be made worthy to come, and so receive life and not death by partaking of the Sacrament of the altar. The Agony in Gethsemane; the Crowning with thorns; the Scourging; the Bearing of the Cross; and the Death on the Cross, were the sorrowful mysteries which formed the topics for this meditation.

Noon-Time.

At 12 o'clock, intercessions for persons and objects for which the men had asked prayers, were said. Then came the luncheon in the parish hall. The local Daughters of the King served a delicious repast provided by the Chaplain. During it, Father de Garmo read aloud a beautiful story by Tolstoy. Then came the recess until 2:30.

The Five Glorious Mysteries.

The Resurrection; the Ascension; the Sending of the Holy Ghost; the Prevailing Intercession in Heaven; and the Abiding Presence of Our Lord in His Church, were the five glorious mysteries about which centered the third meditation. It was a fitting culmination of the series of meditations. It was a "lifting up of the head," after the "drinking of the dregs of the brook in the way." Our Lord's life had been unrolled before the men like a scroll, a living scroll.

Then came the Ending of the Day Service. One of the visitors vested, lit the altar lights, and assisted Father de Garmo in a little service of Thanksgiving and Adoration before the Blessed Sacrament. Just before that, however, William Donohugh, a Junior Probationer who had attended the whole Retreat, was admitted to the Junior Brotherhood; and just afterwards, Burton Sale, a Senior Probationer, was admitted to the Senior Chapter of Christ Church, Redondo Beach. It was like Our Lord coming down from the Mount of Transfiguration, stepping again into the surge of every-day life and performing His miracles of healing.

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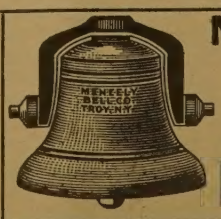
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Diocese of California

UNITED LENTEN SERVICES IN SAN FRANCISCO.

April 5—St. Luke's, "Our Need of the Scriptures," Rev. C. Miel.

April 12—Trinity, "Our Need of Prayer," Rev. J. W. Gresham, D. D.

April 19—Cathedral, "Our Need of the Sacraments," Rev. H. S. Hanson.

The Rev. Leslie Constant Kelley was advanced to the Priesthood on March 19th at the Cathedral. During his diaconate Mr. Kelley has done faithful and successful work at South San Francisco, Colma and Ocean View. Plans are formed for the erection of a Parsonage on the lot adjoining the church. The location of the church in the center of the city make it a strategic point for growth.

On March 12th the Rev. Frederick B. A. Lewis, M. D., celebrated his seventy-seventh birthday, the fiftieth anniversary of his marriage and the fortieth of his ordination to the Diaconate.

After graduating from the Harvard Medical School in 1860, he practiced in Watertown, N. Y., for nine years during the rectorate of Dr. L. R. Brewer, now Bishop of Montana. He served for six years as surgeon in the U. S. Army and was ordained to the diaconate in 1876 and to the priesthood in 1878 by Bishop Huntington. After several years' service in central New York he came to California in 1883, being the eighth on the list of Canonical clergy, and commenced services in Los Gatos, where he served till 1892, after which he officiated at Gilroy and was associated with Trinity Parish, San Jose, under the rectorate of the Rev. Burr M. Weeden, who on going to St. Luke's, San Francisco, requested Dr. Lewis to become Associate Priest and was elected as such March 8th, fifteen years ago, and has continued to render assistance gratuitously ever since.

Dr. Lewis is a great lover of birds and has been on the grounds of the Exposition every day since its opening and still continues to care for his pigeon pets, which have become so attached to him.

SUNNYVALE PLANS.

A combination Parish and Vestry meeting of St. Thomas' Mission was held Friday evening, the 10th, at the home of Mrs. S. L. Berry for the purpose of talking over plans relative to the erection of a building to be placed on the new lot recently purchased.

It was decided to erect upon the back of the lot a Parish Hall which will be suitable for Sunday School work, Parish social activities and, with a sanctuary which can be shut off from the rest of the building, the present services. The plans formulated are to be presented to contractors for exact figures and prices. When this is done and the amount of money necessary determined they expect to get it. The bank balance which they have accumulated for that purpose is a good foundation and their enthusiasm is better.

After worshiping in a lodge hall for many years with the trifling inconvenience of frequently clearing away the remains of late Saturday night banquets and initiations you can imagine their happiness in the prospects of a building all their own.

A Thé Dansant for the benefit of the Canon Kip Memorial Mission, under the patronage of many interested Churchwomen, will be given in the Italian and Colonial Rooms of the Hotel St. Francis, on Easter Monday, from 4:30 to 7:30 p. m. The music will be furnished by the St. Francis Orchestra, and, needless to say, will be the best. The admission ($1.50) includes refreshments.

The usefulness of the Canon Kip Memorial Mission to the neighborhood which so greatly needs it, has steadily grown. The Day Nursery, Free Clinic, Clothing Bureau and Clubs for boys and girls all show in a practical way the Christian spirit of brotherhood which the Sunday School and Service teach.

Such efforts of Social Service, however, need equipment, and it is to improve the equipment that this Thé Dansant is given. It is an opportunity for all the old friends of the Mission and all others who believe in practical as well as doctrinal Christianity to help.

TRINITY, OAKLAND.

At the February meeting of the Vestry the matter of the Easter offering was taken up and fully discussed. It was found that $1200 would be needed to clear up the deficit in the current account. To raise this amount it was decided to distribute among all of our people "Dime Albums" with places for fifty dimes ($5.00) in each album, and to ask every one to try and fill his or her album by Easter. There are forty-six days in Lent, which would mean about a dime a day. It was thought that in the great majority of cases that amount could easily be saved by abstaining from moving picture shows and other pleasures and luxuries which the Church calls upon us during Lent to renounce. In other cases this amount could probably be earned in some way by voluntarily undertaking some work which ordinarily involved the expenditure of money to have it done. In other words the dime a day or more could be either saved or earned. In addition to this means it will be necessary to ask those who are able to do so to give larger sums that the whole amount may be assured. But $1200 is the goal and as the people of Trinity have never yet allowed the yearly deficit to run beyond Easter the Vestry feels that they will this year see that it is wiped out by that great Festival.

Grace Church and Guild Hall, South San Francisco

St. Luke's, Hollister, is the second point in the Convocation of San Jose to organize a "Young Peoples Society." Seventeen of the young people came together on Sunday evening, March 19th, when the Society was formed with the usual officers. A schedule of subjects for study and discussion is being prepared, and much interest taken in the movement, which is modeled after that of Trinity Church, San Jose.

During April will be celebrated in many parts of the world the Tercentenary of the death of William Shakespeare, and we believe it is an opportune time to give an interesting account of the birth and growth of the Actor's Church Alliance by its founder and Secretary, Rev. Walter E. Bentley, Rector of the Church of the Ascension, Brooklyn, N. Y.

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EVERY MEMBER CANVASS IN TRINITY CHURCH, SAN JOSE.

Trinity Church, San Jose, has just completed a canvass for systematic weekly subscriptions, on the duplex envelope plan, which has been more thorough and successful than any previous effort of the kind.

For this canvass the Every Member Canvass Committee, of which Mr. George F. Wakefield is Chairman, engaged the services of the Rev. Dr. G. Clement King of Hollister, who was the sole canvasser. The Committee had made very careful preparation for Dr. King's work, having cards made out with the names to be solicited, addresses and other information, which were arranged by streets, in order to secure the largest results in the limited time allotted. The Committee also provided some one familiar with the locations to accompany Dr. King every hour of the day.

In the two weeks of the canvass Dr. King made over 400 calls, and secured about 140 new subscriptions, amounting to about $27.00 per week. Dr. King interviewed only those whose names were not already on the Treasurer's books. His method was simply to explain clearly the value and spiritual meaning of the weekly systematic offering, to make the people understand not only the work of the Parish and its need of additional funds for the work's accomplishment, but giving as an act of worship. Wherever the subscriber was prevented by unavoidable circumstances from coming to church, Dr. King emphasized the importance of placing the offering in the envelope and sealing it as the next best recognition of responsibility and privilege on the day dedicated to God. He also made very prominent the duty of subscribing on the red side of the envelope, whose contents are devoted to the Church's missionary work. His calls also had a distinct pastoral value and were warmly appreciated by the people he saw.

It is the hope of the Committee to secure Dr. King at future annual canvasses.

The Vestry of Trinity Church at its March meeting passed a resolution of gratitude for the untiring efforts of Mr. Wakefield, who devoted an entire week of his valuable time to co-operation with Dr. King, and also voted to express its appreciation of Dr. King by a letter of thanks.

We wish that we might print in full the report of the Trinity Church, San Jose, Branch of the Church Periodical Club. Every parish in the Diocese should emulate the work of these energetic women under the leadership of Mrs. S. E. E. Foote, who says:

"Much progress has been made and more people reached during the past year. The field is now a wide one, extending across nine States and the territory of Alaska. Periodicals have been mailed to scores of isolated people on the prairies and in the mountains, as well as three reading rooms in Alaska, a scattered country neighborhood in Kansas and one in Pennsylvania, a small village library in California, the Seamen's Institute in San Francisco, the Alms House and other institutions in Santa Clara County. We are glad to be able to reach from southern California to the Arctic Circle, and from the Pacific Ocean nearly across the Continent.

"Eight weeklies, twenty-one monthlies and six Church papers have been sent out regularly (several of the magazines and Church papers being duplicated many times) together with a miscellaneous lot of other publications and a few books. Altogether 2640 periodicals were mailed during the year.

"Some of the letters received tell of lonely lives lived on wide prairies, where dwellings are few and far apart, others have come from homesteads in the mountains, many miles from a town, and what must seem almost an eternity from a library. Grateful letters have come from a mountain ranch in Idaho, only reached by trail and pack animals, and the people try to 'go out for the mail once in three weeks."

Judge Richards is giving a course of lectures during Lent on "Great Epochs in Anglican Church History," under the following topics:

March 16th, "The Coming of Christianity to Britain"; March 23rd, "John Wyclif and His Times"; March 30th, "The English Reformation"; April 6th, "The Great Missionary Era"; April 13th, "The Church in Modern Times."

ONE DAY'S INCOME RESOLUTION.

The Convention of the Diocese on its closing day passed unanimously the resolutions appended to the Report of the Committee on the State of the Church, providing for a thank offering of one day's income for Diocesan Church extension and general missions. The resolutions were as follows:

"Resolved, That the Convention call upon the clergy and laity, during the coming year, in addition to their usual offerings and donations for Church purposes to give as a Thank Offering for the recovery of our beloved Bishop one day's income, to be divided equally between Diocesan Church extension and general missions.

"Resolved, That to carry this into effect, a committee be appointed, to consist of the Deans and Secretaries of the Convocations, the Chairmen of the Board of Christian Education and the Social Service and Charities Commissions, and a lay representative from each of these bodies who shall with the clergy organize in every parish and mission auxiliary committees for the personal presentation of this opportunity to every individual of the Diocese."

These resolutions aroused the enthusiasm of the entire Convention and stirred the Bishop to make a most eloquent speech, after their passage. They will, if carried into effect energetically, solve the whole problem of funds for our Diocesan missionary activities. The plan of campaign is the personal presentation of this opportunity to every individual. There will be no begging, but simply the dignified statement of the privilege offered, which will be accepted by thousands of people throughout the Diocese, and which will mean a notable advance for the Church throughout our section of the State.—*Trinity Kalendar, San Jose.*

BARGAINS IN STANDARD THEOLOGICAL BOOKS.

The Ante Nicene, The Nicene and Post Nicene Fathers, 37 large volumes in good order (cost $120), $65. The New Schaff-Herzog Encyclopedia of Religious Knowledge; 12 large volumes (cost $40), $25. Modern Sermons by World Scholars, 10 volumes, free to purchaser of above—all for $85 cash.

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THE CHURCH IN THE CIVIC INSTITUTIONS.

By the Rev. W. M. Bours.

The San Francisco Public Institutions not only afford a rich field for evangelic work but also disclose in the City at large wide opportunities for Church extension.

Acting for the Bishop of the Diocese, Bishop Hunting of Nevada visited, in February and March, the San Francisco Hospital and Relief Home and confirmed thirty-seven; seven in the Tuberculosis Department, three in the Cancer Ward and twenty-seven in the Relief Home. At the Hospital seven services and at the Home four services were needed to reach the candidates. Their ages ranged from twenty-six years to eighty, the average being fifty-six years. One was a Japanese cripple, one was stone deaf, who had to be communicated with in writing and prepared by the use of a manual, one was blind, four had to be presented in wheelchairs, one upon his admission to the Home, about three years ago was rated an infidel and was but recently baptized; one, a cancer patient, was confirmed February 20th, received the Holy Communion on the 22nd of that month and died on the 23rd. These details of Christian privilege accentuate the extent of every clergyman's opportunity in a cosmopolitan city like San Francisco.

A weekly canvass of the occupants of about four hundred beds at the San Francisco Hospital along the lines of their religious affiliations and devotional habits, confirms the impression formed during a three years' house to house religious canvass of three city parishes that the City Church does not know by a very large percentage the number of Episcopalians and others available for the Church who are living unshepherded almost within a stone's cast of the Church's doors. A simultaneous house to house canvass of the San Francisco Parishes would contribute toward such pastoral knowledge and influence as would gain for the Church in the city a prestige which cannot as well be attained in any other way. Furthermore work at the public institutions affords scope for putting to the test of experience the proposition that, while Christianity is unquestionably an institution, the first point of evangelic contact should be personal rather than institutional and human rather than official. If there were more priestly conducted private prayers and more private celebrations of the Holy Communion, there surely would be found at the Church's altars a largely increased number of communicants. When, in a venture of faith, it is realized that sacramental grace is a necessity for spiritual life, development and nutriment, Churchmanship results as a logical sequence.

In referring to the loss sustained by the District, through the death of Governor Mills, the Bishop speaking at Las Vegas January 16th, mentioned "the present need in New Mexico of public leaders whose strength and power proceeded from character, and not mere astuteness and shrewdness." And how are our public men to develop these necessary sources of character, except in spiritual relationship with Jesus Christ, exercised in the worship and services of the Church? Governor Mills was the type of public man, who took his stand openly as a positive Churchman, and his departure for a higher sphere of life, leaves a place in this District which will not be easy to fill. To Mrs. Mills and her two children, our sympathy and regard is earnestly extended.

Province of the Pacific

I have received a very earnest appeal from New York addressed to me as a member of the Board representing the Province of the Pacific, asking that I do all in my power to forward the "One Day's Income Plan."

Last year the Church responded to the Emergency appeal by giving $432,581, and at the same time more was paid upon the apportionment than ever before. This year $249,000 will be needed in addition to the usual apportionment offerings. The letter says: "The members and officers of the Board have already pledged their personal gifts. All the officers have already done this. The Committee relies upon every member of the Board to secure subscriptions from individuals in his own Diocese who can give large amounts."

One Day's Income in addition to the usual offerings made. It's something concrete—something for each individual to figure out for himself or herself. Only 10 per cent of the communicants of the Church gave to the Emergency Fund. If 20 per cent would give "One Day's Income" extra, the Board could close the fiscal year without a deficit. How many in California will respond? How many in the Province of the Pacific?

JOHN A. EMERY.

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The Child Labor Question.

It seems strange when one comes to think of it, that very little attention was paid to such a vital matter of Christian ethics as Child Labor in the United States until about fifteen years ago. The problem itself has existed in this country since the year 1619, when young children were shipped from the poorhouses and work houses of England for the purpose of starting a factory industry in this country.

The Churchmen who attended the twenty-first monthly Churchmen's Dinner at the Hotel Clark on March 9th are very much indebted to Mr. H. H. Duryea, the speaker of the evening, for a very informing account of the history of the problem, and of the attempts which have been made to deal with it by legislation and otherwise. Mr. Duryea is a member of the National Child Labor Legislation Committee. He is also a member of St. Matthias' Parish, Los Angeles. It is largely due to him that at each session of the California State Legislature a forward step is taken in the interests of the children.

As a result of his address, a resolution calling upon the two senators from California to give their earnest support to the child labor bill now before it, was passed. That bill went through the House of Representatives by a vote of 7 to 1; but many a bill finds its graveyard in the Senate.

Noonday Lenten Services at St. Paul's.

Thursday, March 9th, the down town noonday Lenten services at St. Paul's began with Bishop Johnson as the speaker. Rev. R. B. Gooden, Headmaster of Harvard School, was the speaker on the two following days. These services, which are held from 12:05 to 12:30 every weekday up to Good Friday, will this year be conducted by six clergymen, each of whom will deliver the addresses for one week. They are: Dean MacCormack of St. Paul's, Rev. George Davidson of St. John's, Dr. Learned of All Saints', Pasadena; Rev. A. W. N. Porter of St. James, Los Angeles; Dr. Deuel, of Trinity, Santa Barbara, and Rev. Murray Bartlett, formerly Dean of the Cathedral at Manila. It is hoped to awaken the people of the city to the value of these services and considerable newspaper publicity is being secured. The attendance has been better than ever.

The Rev. H. J. Camp, who died in Anaheim on February 23rd, served long and faithfully in the ministry of the Church. He came from Ohio to southern California in 1876, serving the Diocese of California for nineteen years and the Diocese of Los Angeles since 1895.

DIOCESE OF SACRAMENTO.

Rt, Rev. W. H. Moreland. D.D., Bishop.

One of the results of the recent Laymen's Missionary Convention in the city of Sacramento was the formation of a Churchmen's Club to which all men connected with the three local parishes are eligible for membership. The objects of the organization are to increase the attendance of men at the services of the Church; to promote sociability among the members and to do such social service work as the club may be able to perform. Walter Polland was elected President, F. A. S. Foote, L. L. Watson and A. S. Healy Vice-Presidents; George I. Dawson was elected Secretary, and J. Bachelor, Treasurer. The attendance so far has been excellent and it is hoped that much good will come to the several parishes through the meetings, two of which are held monthly.

The Sunday School teachers of the three city parishes meet regularly once a month, when a paper is read upon a selected subject and a free discussion is made upon it, at the conclusion of which an hour is spent in sociability. Refreshments are served at the meetings and the interest increases monthly. The Rev. Charles E. Farrar is the President of this association. Mrs. J. F. Linthicum of the Pro-Cathedral, Vice-President, and Miss Ruth Perks, Secretary.

This is one of the most successful and helpful organizations this city has had for some time. I. D.

The services in the new church at Orleans on Septuagesima Sunday were especially interesting because of the number of candidates presented for baptism. There were seven in all, representing seven different families of the community. One of the number, Mrs. P. L. Young, who has been very zealous in behalf of the mission ever since its inception, possesses great influence among all classes, because of her superior qualities of mind, fine education and her unremitting interest in every good work. She has long been contemplating the step that would finally unite her with the Church. Our missionary considers her decision, carefully and conscientiously taken, as fruit worthy of his labors, and abundant compensation for whatever hardship he has experienced while laying the foundations of the Church in this field. The youngest of the group of the baptized was Dorothy Lack, twenty-three days old and weighing just four pounds. Dorothy is probably the littlest person ever to have received this sacrament within the portals of any church. Some one may be curious enough to ask how the missionary managed to handle such a tiny, fragile bit of humanity. That was easy—the babe was handed to him in an Indian basket.

JOHN E. SHEA.

MISSIONARY DISTRICT OF NEVADA.

The Rt. Rev. G. C. Hunting, D. D., Bishop.

Religious education for the Indians of Nevada is a task which has been much neglected, but it is one to which the mind of the Church people of Nevada is giving more attention as it is brought to their knowledge. This does seem to be a matter of interest to Nevada people, but it is also a part of the whole national question of Christianizing the Indians. Though it is little known, our Church has had its work among the Indians on the Pyramid Lake reservation, at Nixon, for the past twenty-five years, and it is today waiting only for the funds to build a missionary's house, when the work will be renewed with increased effectiveness. Without a resident minister, the Bishop and the Archdeacon are doing what they can to carry on the work at Nixon and at Wadsworth. That the Church still holds its Indian charges at these places was shown at the services held by the Bishop just before Christmas. At Nixon, the crowd of over four hundred could not be accommodated in the little church there, so the service was held in the assembly hall. About half of these Indians are baptized, and quite a few are confirmed. At Wadsworth, there were about seventy-five Indians at the service. There was a gift expressing Christmas good wishes for every person present at these services, old and young. About thirty of the Nixon children are this year attending the Carson Indian School, and they did not return to the reservation for Christmas. For them, the Rev. Mr. Thomas had a little party during Christmas week, to remind them that the Church which they knew at Nixon was here also in Carson to be their friend and teacher. Religious education is not neglected at the Carson school, but it is undenominational, being in charge of a Y. W. C. A. missionary. On Sunday, February 27th, the Rev. Mr. Thomas was the preacher at the evening service at the school, and other clergymen of the Church have preached during the winter. More effective work can be done, however, by concentrating the effort at Nixon, and this will be done when the generosity of friends makes possible the building of a residence for a missionary.

Confirmation at Ely.

Bishop Hunting visited St. Bartholomew's, Ely, on February 6th. He confirmed a class of twenty-two, presented by Rev. Jos. W. Gunn. Other members of the class living in the country were prevented by the heavy snow from attending. The Bishop was called back to Reno unexpectedly and was forced to cancel some of his appointments. There was, however, a wait of twenty minutes between trains at Cobre. During that time the Bishop confirmed two young people, grandchildren of a clergyman, who have been prepared for some time, and who were glad to grasp this twenty-minute opportunity to receive the "laying-on of hands." Cobre is visited for service from time to time by Mr. Gunn.

A Lay Reader's License has been issued by the Bishop to Mr. James Griffin Hill, a young Churchman who has recently come to Ely, and he will regularly assist the Vicar in reading the service.

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BISHOP'S HOUSE PROVIDED IN NEVADA.

The Bishop and Mrs. Hunting opened the new Bishop's House with a "housewarming" on the evening of February 23rd. A large number of people from Reno and Sparks came to offer their best wishes to the Bishop and his wife, and to inspect the house, which is the property of the District. The house has eight rooms, a large reception hall, two bathrooms, a large basement with heating plant and laundry, a vault for the safekeeping of records and a chapel—an "Upper Room made ready to the glory of God and in memory of the Rt. Rev. Henry Douglas Robinson." The building is almost paid for, but there is still $1000 to be raised. The money to buy the lot was borrowed, and it is hoped that the people of Nevada will provide all this amount. There was a unanimous expression of pleasure and approval at the house and its appointments by all those who were present at the reception.

On St. Matthias' Day, the writer was present at a celebration of the Holy Communion in the memorial chapel.

Bishop Hunting is filling appointments in the Diocese of California during February and March, at the request of Bishop Nichols.

DEACONESS PICK VISITS NEVADA.

Deaconess Mable H. Pick, of Tanana, Alaska, passed through Nevada on her way east, stopping in Reno, Carson City, and Winnemucca, where she was heartily welcomed. In Reno, members of the Auxiliary and others were invited by Mrs. Hunting to meet her at the Bishop's House. Some forty women were present to hear Deaconess Pick tell of her work in Alaska as one of the United Offering missionaries. It gave those who heard her a closer personal touch with the results to accomplish which the United Offering is collected. A number of women who had not taken one of the "little blue boxes" asked for one that they might share in this year's offering. Some others were interested in the matter of sending magazines to workers in the Alaska field.

The Woman's Guild of Carson City arranged for the meeting at that place, and about thirty-five women were present to meet the Deaconess and to hear of her work.

At Winnemucca, Deaconess Pick was entertained for a few days by the Vicar and his wife, the Rev. and Mrs. Turman. Here, also, the women of the guild had an opportunity to hear at first hand something of the work in the mission field. A personal contact with mission workers stimulates interest, and it is hoped that Nevada may be visited by others who come home for the year of furlough.

New Mission Station Opened.

The vicar at Las Vegas, Rev. Percival S. Smithe, has opened a new work at Goodsprings, thus adding one more to his already long list of places where he holds regular services. The Bishop will visit these stations in southern Nevada for confirmation some time in April.

Improvements in Church Buildings.

At Battle Mountain, substantial improvements are being made to the church building and the rectory by the installation of electric wiring and fixtures, thus materially lessening the fire risk. The electric light plant has only recently been built for supplying the town.

Part of the beautiful screen from the exhibit of the Board of Missions at the Panama-Pacific Exposition has been secured for a rood screen for St. Bartholomew's Church, Ely. This church is also to receive very soon two fine stained glass windows, given by Mrs. Arthur Boreman Witcher as a memorial to her mother.

Bishop's House, Reno, Nevada

Missionary Lectures.

The Rev. Samuel Unsworth is giving weekly lectures during Lent on the "Emergency in China" at Trinity Church, Reno. There is a splendid attendance of members of the Woman's Auxiliary and others. At the weekly meeting of the Woman's Guild of St. Peter's, Carson, the rector is giving a short talk on domestic missionary problems,—the work among Indians, Negroes, Aliens, etc.

A Unique Pectoral Cross.

The friends in the Eighth Province who gave the Episcopal Ring to Bishop Hunting have made for him a beautiful pectoral cross, of unique design and composition. In shape, it is an exact copy of the Monumental, or Runic Cross, found at Iona, that cradle of great missionaries. It is made up of seven metals, all mined in Nevada—gold, silver, copper, lead, iron, manganese and tungsten. These were presented by Mr. Frank West Millard of Ely, Nevada. The cross is set with an amethyst from the Crown Point mine, at Gold Hill, Nevada.

ON HAVING THOUGHT FOR THE MISSIONARY APPORTIONMENT.

We ought to be most thankful that we have not, this year, to meet a great emergency in our Missionary work and raise a large amount of money to pay a deficit. We began our Missionary year in September, for the first time in many years, with a small balance on the right side. The Apportionment has not been increased from last year, although, as it is based upon the average of the offerings of Dioceses for five years, there will be some slight changes. In order to have our Missionary year end with a month when our people are at home, and when there is a better chance for special efforts to avoid coming out in debt, our present Apportionment is for thirteen months, with thirteen months, ending October 1st, in which to raise it. This will make some misunderstanding, but it is a wise plan adopted in response to very earnest appeals by laymen, especially in Massachusetts and Pennsylvania, who have, in former years, given up much of their holiday to make sure that their Dioceses paid their Apportionment. Last year our own Diocese was asked to give about $42,000, and we gave, altogether, for Apportionment and Emergency Fund, over $60,000. We are well able to pay the Apportionment of the current year, $44,870, and it is hoped to turn a considerable portion of last year's generosity and zeal into a $10,000 Development Fund for our own Diocesan work. It will be a great gain if, at once, the collection of the Apportionment begin, and all the agencies which were effective last year be put in operation. Let it be remembered that whatever differences of opinion exist among us, our Missionary work throughout the world is depending upon us—about 1,400 missionaries and teachers and nurses in our own country, West and South, and about the same number, counting native helpers in foreign lands. As we try to raise our part of the amount needed, $1,615,000, we do well to remember that it is for the support of the noblest kind of men and women who have left their homes to be our representatives in fulfilling the Master's command to preach the Gospel to every creature. The Church which is not doing that must not count upon the Master's blessing. Every missionary gift is as plainly for Him today as if it had been brought to the Manger at Bethlehem, or to show love for Him at Bethany when He was about to die.—*Newark Churchman.*

GOOD TESTIMONY CONCERNING THE EVERY MEMBER CANVASS.

Why should there not be sufficient animation in every Parish where financial support is insufficient to make a canvass and get at the resources? Here is testimony from two Parishes among many which have tried the plan. We copy from the Christ Church (Bloomfield) Parish paper:

"The 'Every Member Canvass' taken on Sunday afternoon, November 28th, was a great success in every way. The canvassers gathered at the Parish house at two o'clock and started upon their work with enthusiasm. They reported that in almost every case they were most kindly received by the people upon whom they called, and that they had enjoyed the canvass. It was surprisingly easy they thought. Most of the canvass was completed in two hours. * * * Up to the present time six thousand dollars and more have been pledged toward the expenses of the parish for the coming year. This is certainly a splendid showing and exceeds our expectations. This will give us a large increase in our annual income. It certainly was worth the effort.

"The success of the Canvass assures the erection of the new Parish house during the coming year, for which we are most thankful. There is a note of personal satisfaction to the Rector in the assurance that the Parish house will be erected during the coming year. One year hence, January, 1917, will mark the completion of the twenty-fifth year of the rectorship of this Parish. It will be a source of great personal gratification for the Rector to see the completion of the group of buildings of Christ Church parish when dawns the day of his twenty-fifth anniversary."

The following is an extract from a letter from St. James Church, Upper Montclair:

"The detailed returns from the Canvass were even more encouraging than at first, and we shall probably get our $7,500 during the year. The total number of families subscribing was increased from 92 to 147; the number of individual subscribers from 125 to 231; the total amount from $4,264 to $6,517. We still have a number to hear from."—*Newark Churchman.*

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Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

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Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The April Diocesan Meeting will be held in Grace Cathedral Chapel on Monday, April 3rd, at 2:30 p. m.

The Annual Quiet Day will be conducted by the Rev. Walter H. Cambridge at St. Stephen's Church, Wednesday, April 5th. Many Churchwomen avail themselves each year of this opportunity of spiritual help, and many more would be present if they realized the blessing of such a day.

The March Diocesan Meeting was held on Monday, March 6th. The President reported that a number of visits to Parish branches had been made by the Vice-President for San Francisco and herself. She spoke particularly of her visit to All Saints', Watsonville, where a Branch of the Woman's Auxiliary was organized, and a splendid meeting of thirty-seven Juniors was held. The Junior Branch has been working most successfully for several years.

A warm welcome was given Miss Crosby, who has come from New York to conduct study classes during Lent. She spoke of her pleasure in returning to the Diocese and finding her friends of three years ago, then of her estimate of the Woman's Auxiliary as a help not only to the Board of Missions, but to God in His great work for man.

The speaker of the afternoon was Deaconess Pick, on furlough after five years in Alaska. Her latest station was Tanana Crossing, where three years ago the Rev. C. E. Betticher began mission work in response to the request of Chief Isaac for four villages of about two hundred natives. The Mission is most difficult of access, but this fact gives it the advantage of freedom from the contamination of white men. The equipment is poor and the cost of maintenance great on account of inaccessibility. But the Indians are responsive and are learning to live more healthfully under the influence of the Mission, which cares for both bodily and spiritual conditions. One of the most interesting members of the Mission is a little half-breed girl who was rescued from being a slave to her village and for whose support Deaconess Pick feels responsible. The hardships of the work were but lightly touched, and the kindness of American pioneers to the mission workers was spoken of with gratitude, but Deaconess Pick's hearers all realized that not only a feeling of chivalry, but a recognition of self-sacrificing life and kindred pioneer spirit actuated the hardy men who went out of their way to help these missionary women.

Bishop Nichols has appointed Mrs. Lucien C. Lance Vice-President of the California Branch of the Woman's Auxiliary for Alameda County. Mrs. Lance has been known for several years to the Auxiliary as a faithful and energetic officer of the Branch at St. Clement's Chapel, Berkeley, and her new duties will but give her wider opportunity for manifestation of her vital interest in Auxiliary work.

WHAT YOU NEED IN YOUR PARISH.

Do you know that we have in this great Church of ours, an organization which is the only one of its kind in the world? When I say Church, I include the English Church—the Mother of us and the Girls' Friendly Society. We alone, among the many Guilds and Clubs, have for our heart-beat, which means our very existence, the object "to encourage purity of life." In these days of modern medicine and surgery we have learned much of anti toxine methods. Why not have the vaccine of purity in our own Spiritual and humanitarian work! Prevention is the cry of the physician of the soul, as it is of the one who ministers to the body. We are not leaving undone the work we must do for the sick souls, for I have found great and wide places in our Church for those brought out of the mire in the large cities of this continent, in which I have done definite rescue work. Because of these let us make wider place for this preventive work of the Church. There is no greater need for such, in all the world, than in your lovely California! For the girls of the world are coming to your garden spots (many alone) into the freedom and gladness of your climate that tends to let out the "don't care" spirit. Let us fill every Parish with a branch of such girls "who would be true, for there are those who trust them; who would be pure, for there are those who care." And not only are we lifting the standard for splendid womanhood, but are strengthening the life of the Church, the work of the Parish (in its educational, social and Spiritual efforts), and are giving to those who come within the circle of "bearing one another's burdens"—the young and the old, the poor and the rich, factory girl and college graduate—giving all the direct call for personal service.

ALICE DE WITT WESTON,
National Extension Secretary, G. F. S. A.

It is with a feeling of relief, that we are able to report that the Rev. E. J. Hoering of St. Michael's, Tucumcari, has declined a recent call to become a member of the Cathedral staff of clergy, in the Diocese of Chicago. There was not much hesitation on Mr. Hoering's part in this declination. Any appeal that the call may have had to personal predilection was quickly made subservient to the conscientious conviction, that this Missionary District, and his devoted people in Tucumcari, needed him. Such an attitude is, of course, not extraordinary, on the part of our missionary clergy. Instances are frequent. May our laity as well as the Bishop feel grateful that our District has men who can give these proofs of the reality of their consecration and fidelity.

PERSONALS.

The Rt. Rev. Benjamin Brewster, Missionary Bishop of Western Colorado, has accepted his election as Bishop of the Diocese of Maine. Bishop Brewster was elected at the Convention held in Portland, January 26th, to succeed the lamented Bishop Codman.

The Churchman and Church Messenger of Southern California notes the following Home coming of ministers of other Christian Bodies:

On Tuesday, February 2nd, being the Feast of the Purification, Bishop Reese, of Southern Ohio, Ordained Frederick Fischer to the Diaconate in Grace Church, Pomeroy. Mr. Fischer was for twelve years in the Baptist ministry.

The Rev. W. L. Cadman, deacon-in-charge of St. Andrew's Church, Poughkeepsie, was advanced to the priesthood in that Church on Sunday, February 6th, by Bishop Burch. The candidate was presented by Archdeacon Pott, under whom he had been studying. Mr. Cadman was formerly a minister of the Methodist Church.

The Rev. Edmund C. Richards, formerly a priest of the Roman Catholic Church, of the Diocese of Columbus, Ohio, was received into the ministry of this Church on the Feast of the Purification, by Bishop Rhinelander. It is understood that Mr. Richards will serve for the present as assistant in a parish in New York City.

On January 11th, in Grace Church, Paducah, Kentucky, the Rev. John B. Robinson, Ph. D., and the Rev. Arthur W. Brooks were ordained to the priesthood by the Rt. Rev. Charles Edward Woodcock, D. D., LL. D., Bishop of Kentucky. Rev. Mr. Brooks, before his ordination to the Diaconate, was a Methodist minister, and Dr. Robinson was a Presbyterian minister.

Mr. Alber Merritt Ewert, Pastor of the Methodist Episcopal body, stationed at Griggsville, Illinois, recently severed his relations with that denomination, and on the Feast of the Presentation of Christ in the Temple was confirmed with his wife, in the Cathedral Church of St. John in Quincy. Mr. Ewert is a young man of brilliant attainments, and has been assigned to St. Paul's Church, Peoria, as a lay-assistant to the Rector, the Rev. H. L. Bowen, where he will also have the position of organist and choirmaster. Mr. Ewert is an expert organist, and a composer of music.

The Rev. S. H. Wingfield-Digby has accepted the family living of Sherborne. Mr. Wingfield-Digby has had a peculiarly wide experience of work among men; he has been Chaplain to the Seamen's Mission on the Mersey and at San Francisco; he has been an Army Chaplain, and has served a period as Chaplain of the Royal Military College at Woolwich. After all this widely differing work, most of it of a difficult and exacting nature, he could hardly fail to have an intimate knowledge of men and wide sympathies with them. The Diocese will be sorry to lose him, especially as he has not yet been two years in his populous working class parish of Holy Trinity, Bordesley.

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LETTERS OF TRANSFER.

Communicants of the Church, when moving from one parish to another, e expected to procure a letter of trans-r from the old parish to the new. his is a provision of the General Canons the Church, but one, unfortunately, of hich the most of our people are ignor-t. This is the most charitable view to ke of it, for one can scarcely think at the widespread neglect of so im-rtant a matter is due merely to indif-rence. A moment's thought will show e reasonableness of the canonical pro-sion, for unless some such system is llowed the whole matter of parish embership would be hopelessly mud-ed.

Take a sample case. Mr. A leaves s home in New York to seek a new ome in the West. During the next five ears he resides successively in several ties. Being a good Churchman, he has ade himself known in each city, per-aps to more than one clergyman, each ne of whom, on the assurance that Mr. is to be a permanent resident, enrolls im as a member of the parish. In ach case Mr. A has been charged by ne rector to procure his letter of trans-r, but in each case Mr. A, being a *poor* ood Churchman, has neglected to do his and has finally departed without ny word to his rector of his destination. n this triumphal progress throughout ne West, Mr. A has spread himself on ne records and mailing lists of a half ozen parishes, each one of which goes n reporting him as a communicant until, earing nothing from him for two or hree years, his name is dropped.

Now, the charge may be made that ot one of the clergyman should have nrolled A as a member of the parish vithout his letter of transfer. Quite rue. But in that case all the Western arishes would be ministering to three r four times the number of people who ere actually enrolled as members, and he great majority of Western Church-nen would be mere ecclesiastical tramps vith no parish which they could call heir own.

Now the case is just as difficult when he field of operation is restricted to a ingle city. People are constantly mov-ng from one part of the city to another, nd without at first intending to leave he old parish, they gradually grow into he life of the parish in which they now ive. In this way, after several moves and we *do move* in this Western coun-ry), they have their names on the rec-rds of two or three parishes in the ame city.

Now why do not people ask for their ransfers? Ignorance, perhaps, or in-ifference.

There is one other reason which, while xplicit enough in form, is open to vari-us interpretations. People say "I hate o ask my rector for a transfer." This s unjust, both to the communicant and o the rector. To the communicant be-ause, assuming the reasons for the ransfer are worthy, it is one's privilege o attend the Church where one can give nd receive the most. It is unjust to ne's rector to assume that he will not villingly give such transfer to one seek-ng it for worthy reasons.

Every clergyman knows the value of . live constituency and the futility of arrying a lot of dead timber on his ists. He would much prefer to know hat a communicant was an *active* mem-er of another parish than a dead one n his own.

It would make for efficiency in every arish if our people would be more care-ul regarding such an important matter s this.—Seattle Churchman.

Report of the Treasurer of the Kearny Street Mission from March 1st, 1915 to Feb. 30th, 1916, inc.

	Money Due May 1st, 1915	Running Expense to Feb. 29, 1916	Total	Paid	Deficit
Rent		1125 00	1125 00	825 00	300 00
Gas & Elec.	19 65	271 30	290 95	208 85	82 10
Water		54 33	54 33	44 56	9 77
Supt. Sal.	150 55	900 00	1050 55	1015 73	34 82
Beds		147 00	147 00	147 00	.....
*Food		67 88	67 88	67 88	.....
General		170 69	170 69	170 69	.....
Printing	10 00	67 45	77 45	67 45	10 00
Imp'vem'ts.....		264 00	284 00	264 00	20 00
Total		.....	3267 85	2811 16	456 69

on hand	03	Cash on hand	62 57
Subscriptions	1792 25		
Special	804 45	Actual Deficit	$394 12
Mission Offerg's	277 00		
Total	$2873 73	Respectfully submitted	
Expenses	2811 16	W. W. Bovyer	
		Treasurer	
Balance	62 57		

Superintendent's Report for year ending Mar 1, '16

Number of services held	1327
Attendance at all services	57347
Requests for Prayer	630
Professed Conversions	379
Meals given out free	18862 } 42272
Soup and Bread furnished free	23410 }
Beds given free	596
Free Lodgings at the Mission	6570
Clothing distributed free (pieces)	715
Employment secured for	97

* Though only $67.88 was actually spent in cash for food, this does not in any way represent the help that has been given to those in need, as our superintendent's report shows that 42,272 men were fed which at the cost of 7¾c. each gives the total of $3267.85 which is equal to the total annual expense of running the Mission, this is made possible by the donations of food collected by the men themselves from restaurants near by.

More important than our national controversies with either group of belligerent, says *The Living Church*, is our desire to serve in the interest of ultimate peace. We are not asking either group to consent to a peace that would involve humiliation to themselves nor injustice to others. The wrongs that were committed in starting war can probably be punished only by Almighty God, to whom "guilt is personal" and who will inflict punishment in His own way. Probably the guilt rests upon a very small number of individuals. The peace that the United States would seek to promote must probably not deal with that question at all. It must be a peace that deals rather with future than with past relations; that considers rather the justice of relations to be established than the justice of those that are ended. It may be true that the friendly sentiments of the United States are too little returned by the nations at war to enable us to be a factor in making peace. We shall certainly not intrude our services where they are not wanted. But earnestly shall it be our desire, as a nation and as a people, to serve these our warring friends in bringing them to desire to live at peace with each other. We have before us the constant object lesson of Englishmen and Germans living side by side in complete friendliness in the United States, even during the war. We know therefore that it can be done in Europe.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

A movement is on foot to place St. Paul's College, Tokyo, Japan, upon a proper footing, it having so utterly outgrown its equipment and environment that a new site was absolutely indispensable. A suitable tract of land has been obtained in an attractive suburb of Tokyo, and plans have been made which contemplate the final expenditure, at the end of about eight years, of something like $1,000,000. This amount will build, equip and endow one of the outstanding institutions of Japan—the equal of any—and furnish accommodations to 5,000 students. Christian America now has her second opportunity to win non-Christian Japan; the first came many years ago when the nation as a whole turned toward Western learning, and it was largely lost for lack of enterprise on our part; this second opportunity arises because Japan has tried Western learning and civilization without Christianity. Disappointment and pessimism have followed. The nation finds itself lacking a spiritual dynamic, and the recognition of this fact is keenest among scholars themselves. The cases of suicide among students are so many that the great falls of Kegon, Chuzenji, and the crater of Mount Aso, Kyushu, have to be under police guard for six months in the year to prevent these unfortunate incidents. Marquis Okuma, the Premier, has himself said, "Japan must have the ideals which can come only from Christianity." Thirty per cent of the students in St. Paul's Middle School accept Christianity and sixty per cent of the college students. This effort properly to equip an institution of such vast importance to our missionary enterprise will surely meet with the hearty approval of the entire Church. It is to be hoped that that approval may find expression in something more substantial than words. Why should not some of the wealth of Churchmen be given to do for Japan what many are doing for the colleges of our own country? Why should not St. Paul's, after heroic struggles with disheartening difficulties, be given a chance to demonstrate in the eyes of the Japanese nation what Christian education really means?

Miss T. T. McKnight, the principal of Hooker School in Mexico City, recently succeeded in resuming her work there after a year and a half of enforced inaction, owing to the disturbed conditions throughout the country. She writes as follows: "Everything is 'muy triste' here. You never see a smile on any one's face, and the poverty one sees on the street is most distressing. It makes me sad each time I go into the city, and I am always glad to get back to the school, for it is the only bright, clean, prosperous-looking spot I have seen. The pitiful effort the poor people make to cover their nakedness is heart-breaking. I saw a little girl the other day that had eight different kinds of rags to make her short skirt, and her waist was so near minus quantity that she kept pulling her poor little shawl down in the back for the sake of warmth as well as modesty. However, we have great hopes that better times are coming."

A Churchwoman who was visiting somewhere in the Carrizozo section of New Mexico, inquired of an old resident "whether there were any Episcopalians in that vicinity." After a few moments of puzzled reflection the man replied: "There are a good many tarantulas, centipedes and vinegerons, but I never heerd tell of any Episcopalians being found round these parts."

Religious Education

THE PRIMARY SCHOOL.

Continued.

As a sequel to my previous article on Primary Church School work, a few words about the text and song books used in our department may be of service to others. "New Methods in the Junior Sunday School," by Miss Hettie Lee, an English pioneer and educator in religious work, we have found invaluable, and have used it for three years, still turning to it now in connection with our present course of instruction. This book is published in London, but can be had of the Bureau—Diocesan House next month. Price 60 cents. To my mind it should be known and studied by every parent and teacher of little children, and the opening chapters should often be pondered by superintendents and teachers, as an aid to self-examination of their standards and achievement. They will certainly be found stimulating. The lessons follow the Church Year admirably, each one being fully worked out as a story, so that the most inexperienced teacher can use them successfully, provided he or she be equipped with the grace of conviction and enthusiastic simplicity of mind, so as to create the necessary atmosphere as a frame for the story-picture.

Recently we have adopted "Outlines of Bible Stories illustrating the Lord's Prayer and the Ten Commandments," by Mrs. Edna Phelps Hastings. The little pamphlets on these subjects are 25 cents each, and can be had from the Bureau of Information and Supply. Pictures illustrating the lessons accompany the "Outlines": those for the Lord's Prayer are one-half cent each, or 250 for $1.00; those on the Commandments are one cent each, or 120 for $1.00. The plan is an excellent and original one, and our children are most enthusiastic over the stories and eager to tell them over and over. All wearisome routine of memorizing is forgotten through this illumination of the truths hidden in the Lord's Prayer and Commandments by apt stories and well chosen pictures. For instance the general plan of lessons on the Lord's Prayer is as follows: Nine lessons each illustrated by a picture and a story, (the latter to be worked out by the teacher) are devoted to the clause "Our Father who art in heaven"; six lessons are given on "Hallowed be Thy name"; seven on "Thy Kingdom come," etc. So that each clause is explained by many beautiful Bible stories, illuminated by pictures and texts, and must forever live in the child's remembrance as practical, reasonable and picturesque. The same plan is used for the Commandments. They are admirable lessons, and in the hands of my teachers, who are glad to give the necessary time for their preparation, are proving most successful. But I would not advise their use unless one has either had previous experience in story telling, or has the intelligence to grasp the value of the outline and to give the necessary time for perfecting and elaborating it.

Another excellent book, used in the beginners' classes, is "A Year of Sunday School Lessons for Little Children," by Frances U. Palmer. This can also be used in combination with some of Mrs. Hastings' lessons.

I use several song books. "Carols: a book of Songs and Services for the Beginners and Primary Grades." Leyda Pub. Co., 503 S. Dearborn Street, Chicago, (price 25c.) has many charming hymns and tunes. The Offertory Hymn, "Dear Jesus, our Off'ring we bring Thee," will be found in this collection. "Sacred Songs for Little Voices, No. 1," edited by Wm. J. Kirkpatrick, Hope Pub. Co., Chicago, (price 12c.); "Little Branches, No. 3," published by Meyer & Bro., West Washington Street, Chicago, (price 15c), and "Song and Study for God's Little Ones," (price 25c.), edited by Miss Bertha F. Vella, published by the Pilgrim Press, Boston, New York and Chicago, all have good things to chose from. Few Church hymns for children are within their comprehension. I select a verse here and there where the words are simple enough. Let us hope someone will write some real Church hymns for little children.

The little service books already spoken of have stimulated and deepened the children's interest and reverence immensely. Even those who cannot read hold them gravely, often upside down, while the older ones, of their own accord now say the opening sentences and prayer with me without any suggestion on my part.

I cannot close without a word of gratitude to the Rev. William E. Gardner, author of "The Children's Challenge to the Church: A study in Religious Nurture for Rectors and Teachers" (Young Churchman Co., Milwaukee, 40c.) I hope we all know it. It should be reread, marked, learned, and inwardly digested.

"A religious atmosphere is the *be-all and end-all* of the Sunday School. Nothing that militates against this can be right. We cannot over-estimate all the delicate and subtle influences of personality and example that play upon every child during the short hour of Sunday School; we cannot know the potency of all that we mean by atmosphere. Religion is a bond depending on the mysterious relation of spirit to spirit, and therefore presupposes a certain 'attitude of mind' on the part of the child. The germ of religion exists potentially in the soul, we have to create an atmosphere in which it may grow, for if it do not grow it will die of lack of nourishment." Hetty Lee.

ANNE WHITNEY WAKEFIELD,
Supt. Primary Department,
Trinity Church School,
San Jose.

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THE CHURCH AND THE ACTOR.

How the Actors' Church Alliance Came Into Existence. What It Seeks to Accomplish. The Annual Meeting.

One Friday morning in the spring of 1888 a member of Harry Miner's "Zitka" Co., then playing in Boston, Mass, was standing outside Trinity Church and admiring its architectural proportions, when he was invited by the sexton to view the interior. Coming within the Chancel and ascending its spacious pulpit he imagined himself its permanent occupant, and then and there (actor like) "tried himself out" so to speak, little dreaming of the vast change in life and purpose which lay close at hand.

For several seasons, as a member of Louise Pomeroy, Frank C. Bangs, Betnett Matlack and Frederick Warde's Shakespearean companies, he had striven for the best in life and art, but always felt oppressed by the attitude of hostility shown by the Church towards the theatre and the deepseated prejudice which existed on both sides and formed a veritable chasm of misunderstanding stretching across the centuries between the two professions. In almost every town he played he visited the clergy to see what could be done toward healing this breach, but while all deplored the situation no one had any plan to offer to mend it. He had visions of possible reconciliation at which most people laughed, but that did not fease him, as he had grown used to it; but he certainly did not, in his wildest dream, imagine that within a few hours he was to be "called" to forsake the theatre as a life work and, studying for Holy Orders devote himself hereafter to the herculean task of establishing closer relations between the Church and the stage and bringing about a juster appreciation, on the part of each, of the difficulties inherent in their ethical and spiritual work.

But "coming events cast their shadows before," and on the following Sunday the mighty soul of Dr. Phillips Brooks stirred that of the young actor as the angel stirred the pool.

Still from the religious point of view he had nearly everything to learn—he knew little or nothing of the Church, for while he had been baptized and confirmed he had been taught little or nothing; and while it may be one thing to listen to a powerful spiritual appeal, it is quite another to discover how and when and where that appeal should be obeyed and put into action. But the Lord is good and when He calls to a special work He always opens the way. Torn by conflicting emotions and yet exalted as never before, the actor wended his way to the Union depot to leave with his company for Montreal and found as stage manager, portions of the scenery blown across the tracks, and wrestling with that problem under such circumstances was not especially conducive to serenity of mind.

Uncertain of his course, he wrote Dr. Brooks a long letter detailing his novel experience and received by return mail a personally written four-page letter which he still treasures as a wonderful proof of that great man's zeal for God and his devotion to individual cases. Still beyond expressing a desire to meet him he did not proffer any direct help. It could scarcely be expected under the circumstances. The fact that he answered so readily and withal kindly was in itself more than its receiver expected. The next stand was Syracuse and being laid off a week our actor put up at a boarding house run by Methodists and here strangely enough came across a kindly though inquisitive lady who, although not an Episcopalian, knew the Bishop of the Diocese, and so Walter B. Bentley was

introduced to the great-hearted and broad-minded Bishop Huntington, who at the close of the season received and welcomed him into St. Andrew's Divinity School.

After studying for a year and receiving practical training as lay reader in charge of a Mission Church the lure of the stage still proved too strong while the dogmatic attitude and claims of the Church were far from palatable. Lacking Church training who can swallow and properly digest the Church's Divine credenda within a year? One must grow into Churchmanship and this requires both time and patience. In his determination to be honest and true to himself the actor returned to the boards as stage manager and leading man of a Shakespearean organization. But the "Hound of Heaven" *will* be heard and returning to St. Andrew's the following season (bringing with him an actor who became his future brother-in-law and is now a Rector in the Bronx) Mr. Bentley was finally ordained and served five years in the Diocese of Central New York, getting hammered into shape for the realization of his life's dream.

In 1897 he was called to New York as Vicar of old St. Mark's in the Bowery, under the late Rev. Dr. Rylance. While there he became interested in the work of C. A. I. L. and suggested to Miss Keyser that that society should include the theatre in its operations and that Mr. F. E. Mackay, the president of the Actors' Society, should be invited to deliver an address. Mr. Bentley was appointed to secure Mr. Mackay and the eventful meeting was held on Tuesday evening, February 14, 1899, in the Church of the Holy Sepulchre (of which later Mr. Bentley became the Rector and changed its name to Church of the Resurrection) in E. 74th Street. After Mr. Mackay's address Mr. Bentley spoke on the need of a Church and Stage Alliance and a joint committee of Church and stage people was appointed of which Mr. Bentley was made the chairman. Under his direction plans were formulated, the name, Actors' Church Alliance, adopted and a constitution drawn up, and the organization was launched at a mass meeting held in Berkley Lyceum, New York, the following June, and for the first time in centuries the Church and the theatre met in harmony and goodwill. The late Bishop Potter presided, surrounded by clergy of all denominations, including the Roman Catholic and the Jews. This was done in order to meet and minister to the religious needs of the profession as a whole, but the Church who gave it birth has remained the directing and controlling force from the day of its inception.

On the Stage-side addresses were made by Roland Reed, Rosa Rand, "Aunt Louisa," Frederick Warde, Mrs. Fiske, William F. Owen, Mrs. Gilbert, Verner Clarges, F. F. Mackay, Mr. Bentley, and many others. It was a veritable old-fashioned love feast. Dues were placed at one dollar per annum (where they still remain) and the following officers were elected: President, Right Rev. Dr. Potter; First Vice-President, F. F. Mackay; Second Vice-President, Rev. Thomas J. Ducey (R. C.); Secretary, Rev. Walter F. Bentley, and Treasurer, George D. Macintyre. A council of twenty members, equally representative of Church and Stage, was also elected and the great meeting was not over until one o'clock in the morning. Seeing his dream finally realized Mr. Bentley started to work night and day to build up the project and he appealed to both Church and Stage to help. Over twelve hundred clergymen of all denominations throughout the country responded (two-thirds of whom were Churchmen) and being appointed Chaplains they posted the Alliance Calendars on their various stages which gave their names, addresses, services, etc., and a cordial welcome to all actors with a standing offer to visit them in sickness and render them every service in their power. In every place the priest of the Church was made the Directing Chaplain and so the control of the movement was (and still is) in the hands of the Church.

Hundreds of actors joined the Alliance, postal notices of their arrival were sent daily by the Secretary to the Directing Chaplain, monthly services were held in New York, followed by regular receptions, conferences and weekly teas.

About this time the Actors' Church Union of Great Britain and Ireland had come into being and in 1901 as a summer vacation Mr. Bentley visited his native land, and finding they were making small progress (having secured but twelve Chaplains to our hundreds) he voluntarily visited fifty-three cities in the three kingdoms and secured forty of them for the cause. Since that time the Union has grown rapidly under the presidency of the Lord Bishop of Winchester and the Rev. Donald Hole as Secretary, and we find such names as Forbes Robertson, Beerbohm Tree, George Alexander, Charles Wyndham, Cyril Maude and Ellen Terry among its active members. The Union is now being introduced into South Africa and Australia, while Canada is proposed to be taken off our hands. In 1903 Mr. Bentley, at the suggestion of Bishop Potter, resigned as Rector of the Church of the Resurrection and went on the road to organize local Chapters of the Alliance in the larger cities. Visiting Boston, Chicago, Philadelphia, Cincinnati, St. Louis, Memphis, Louisville, Denver, Columbus, Indianapolis, Topeka, Kansas City, he organized the work in these and ten other smaller towns, and then resigned on New Year's day, 1905, to become the Rector of the Church of the Ascension, Brooklyn, where he conducts a theatre as part of his parochial effort.

During the next eight years the Alliance gradually declined in power and influence and when in 1912 Ben Creet was elected the President of the New York Chapter, he induced Mr. Bentley to return to his old post as Secretary (which he still retains) and the work is gradually resuming its original strength. Bishop Greer, its honorary President, has appointed Ascension Memorial Church on West 43rd Street, Rev. Dr. Steen, Rector, as local headquarters and an office will be established there, with an actor in charge and resuming its weekly social functions, and right in the midst of the theatre district the Alliance hopes to make its old-time appeal not only to the Church but also to all members of the dramatic profession.

The seventeenth annual meeting was held at the headquarters on January 13th last, and Bishop Burch presided and made an address. Frederick Warde was the chief speaker for the profession and in the absence of Ben Greet in London, Mr. Warde was elected President of the New York Chapter and Mr. George Arliss was re-elected the national President with Bishop Greer as Hon. President and Bishops Burch and Darlington and Ben Greet and William H. Crane as Vice-Presidents. Mr. Bentley was re-elected Secretary and Walston B. Southwick, Treasurer. In addition to arranging local services in various New York churches and the annual great Shakespearean service at the Cathedral of St. John the Divine, Mr. Bentley devoted his last summer's vacation to visiting Alliance Chaplains and preaching on the work in twenty-six cities between St. Paul and San Diego. This visit has wonderfully strengthened the work of the Alliance and made it better known in many new centers, particularly in Calgary, Vancouver, and Victoria, B. C.

What has the Alliance actually accomplished? First of all, through its Chaplains it has ministered to thousands of cases of sickness and need and has brought the Clergy and actors together and to know each other as never before. Moreover, the whole attitude of Protestantism towards the theatre has been changed largely through its influence and very seldom are we treated any longer to those bitter pulpit attacks on the stage which were born of ignorance in a majority of cases and a failure to appreciate the hardships and difficulties of the actor's calling. It has also raised its voice in strong protest against the iniquity of

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Sunday performances, not only on religious grounds but also for the sake of the actor, who all over the West, is compelled to work seven days a week for six days' pay—a wholly un-American institution, grossly unfair and detrimental to the best interests of the nation.

Another outcome of our work has been the entrance of a dozen actors and twelve others into the ministry of the Church, nearly all of whom are now ordained and at work. *Church and Stage*, a quarterly paper issued by the Alliance, which gives interesting reports of the growth of the work. Still another result has been the organizing of the Catholic Actors' Guild, under the presidency of Jerry Cohan, exclusively for the members of the Roman Communion, to which Cardinal Farley has given his blessing. On April 23rd next (Easter Day) the Alliance will hold its annual service in memory of William Shakespeare at the Cathedral of St. John the Divine at 4 p. m. The event will mark the tercentenary celebration of the death of the immortal bard, and the chief speaker will be Sir Johnston Forbes Robertson, who as the leading living actor crowns his long and successful career by participation in this service. The New York Shakespeare Tercentenary Celebration Committee, of which Mayor Mitchell is an officer, will attend in a body, together with the representative dramatic and kindred organizations. Together with the work of the Alliance Mr. Bentley hopes to devote himself to the holding of Missions throughout the Church and would be pleased to hear from the clergy on either of these matters between now and next summer, so that proper arrangements can be made for next season. Address 129 Kent Street, Brooklyn, N. Y.

THE REV. FRANK STONE.

The memory of this former chaplain of the Seamen's Institute is still kept green and vivid in the minds of his former friends and co-workers at the Institute and in the Diocese generally. The Bishop has suggested that a few notes about Mr. Stone's work as Chaplain at the Front would be acceptable to many readers of the Pacific Churchman. The following is extracted from his monthly letter to the Parish Magazine of the Church of which he is the incumbent, St. Luke's, Holloway, London. The work there is carried on by two clergy. The one in charge now being too old to go to the Front, offered himself as *Locum Tenens* for a younger Priest who might be anxious to go, so it came about that the Bishop of London accepted him and he took charge from last November for a year, the term of Mr. Stone's leave of absence:

"Christmas here was very interesting. We had a batch of sick and wounded arrive in the middle of the week, and on Thursday afternoon I found out all who should come, and prepared them for their Communion. Some were too ill, of course, to be allowed up, but at 7 o'clock on Christmas Eve, just as day broke, I administered the Sacrament to fourteen men, all but one straight from the trenches, and of these one poor fellow died half an hour later of terrible wounds. He was quite conscious and quiet, and later I heard from his father 'how thankful the family were that the lad had received the Holy Sacrament.'

"At 6:45 on Christmas morning I administered the Holy Communion to twenty men, including six officers, in a school five miles away. Then a quick run by car to another place, where the service was held in an ammunition shed. Imagine a low shed, mostly filled with cases of ammunition, a lamp to give just enough light for me to see by, eighteen men reverently kneeling, eight of whom were grey-headed men of the Labour Battalion. 'This, I should imagine,' said the Major, 'is the first time that the Holy Communion has been celebrated upon an altar consisting of nine cases of bombs.' At 8:30 I was again celebrating in this place, with twelve communicants. At 10:45 we had a capital Parade Service, after which we had four carols. Then a splendid Christmas dinner for patients and staff —turkey, chicken, ham, plum pudding, mince tart, fruit, and all kinds of delicacies. The Sisters gave the orderlies a tea, and in the evening our Nigger Minstrels gave an excellent show and quite brought down the house.

"On St. John's Day, at 7 a. m., I had the Holy Communion in the hospital, with seventeen communicants, and again on several other days, as men came in from the trenches, who had not had any opportunity of making their Christmas Communion.

"On the Sunday after Christmas Day (St. Stephen's Day) I went my usual round, and held Christmas services in the villages within my area. The men immensely appreciated the Christmas hymns. I use the S. P. C. K. 'Little Prayer Book,' which is good but not ideal, for the official Army Prayer Book is utterly useless, and few men have the proper Prayer Book with them, and many were ordered not to bring them to France owing to their weight. The Army greatly needs a proper Prayer Book, including Morning and Evening Prayer, short Litany, Holy Communion, private prayers, a dozen sections of psalms, and fifty popular hymns, with a page or two of hints on self-examination, etc. Anyone who would draw up such a book on Sober Prayer Book lines, or any publisher who would take the matter up, would confer an inestimable boon upon Chaplains in the Field.

"Again, I must thank you for the parcels which constantly come. I am always in need of books, cards, dominoes, and draughts. I hope the supply won't drop off. Anything sent to me goes at once straight to the men."

With regard to the Prayer Book so much needed by the army, Mr. Stone says in a letter to the present writer:

"I protested vigorously to the Chaplain General about the Army Prayer Book and was referred by him to his newly appointed assistant, the Bishop of Khartoum, and by him was asked to draw up a new one, which I did and broadly it has been approved of by the committee appointed to examine it. The Bishop is going to England about it, and if the War Office approved £10,000 will be spent on it. So I have stirred them up."

But imagine compiling even the briefest form of Matins, Evensong, Private Prayers, ejaculations, with 120 hymns, in the very thick of a chaplain's never-ending work! His letter is written in pencil, is very faint and very hard to make out. Up to February 9th, the date of this letter, he had been at a clearing station. He says:

"I am going almost at once into the line and shall have my first taste of the trenches."

And then, with characteristic quietude, the pathetic "Pray for me." Many a brave chaplain has already fallen in the trenches, men of all Christian churches, and there are many still "not counting their lives dear unto themselves" and surely they ought to be had in mind, both for their work's sake and for their guarding.

H. H.

MONTHLY BULLETIN OF THE BUREAU OF INFORMATION AND SUPPLY.

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THE HISTORY OF THE DIOCESE OF CALIFORNIA, from 1849 to 1915 and of each of its divisions, Los Angeles, Sacramento and San Joaquin, ought to be of interest to each of the 25,000 communicants in the State. The Rev. D. O. Kelley has labored two years in its preparation and the Rev. P. H. Hickman has written the Los Angeles Appendix. Altogether 500 pages of interesting information with portraits of Bishops Kip, Nichols, Wingfield, Moreland and Sanford and the first rectors and their churches.

"The History of the Diocese" by Rev. D. O. Kelley. $2.15.

"Some World Circuit Saunterings" by Bishop Nichols. $2.00.

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The Rev. George Hodges, Dean of the Episcopal Theological School at Cambridge, Mass., who has enriched the literature of the Church by many volumes of sermons; by two important works on the "Episcopal Church, Its Doctrine, Discipline, Ministry, Worship and Sacraments" (which we have in pamphlet form, 25c), and "Its Faith and Order" (in cloth $1.25), has now entered into the field of biography and Macmillan has just issued his life of Henry Codman Potter, Seventh Bishop of New York ($3.50). Either of these can be seen at our Bureau or will be supplied on order.

A new pamphlet on Confirmation and Holy Communion by Bishop Page and a Book of Prayers by the same author.

Literature of the Day

Held to Answer. A big emotional American novel. By Peter C. Macfarlane. Little, Brown & Co. $1.35 net.

"Good wine needs no bush." "Much cry, little wool." Those who are interested in placing this novel high up among the "Best Sellers," clearly have no practical faith in the first of these proverbs, for they have exhausted about every method of making readers see what remarkably good wine it is—that is, according to their own estimation of values. For instance, there is, of course, the usual eulogy on the slip cover, but this was not by any means adequate. A copy of the book was sent to a Bishop, with two definite requests, that he should "read the book and send his opinion to the publishers, with liberty of quoting." Further, as several clergymen have said "that the book held much inspiration for sermons," the Bishop was not only asked to preach about it, but a date was suggested, February 13th, the "Sunday following the publication of the book," and so on. As for the book itself, it verifies the second proverb; after all this cry, there is little wool but much shoddy. The literary art of it is too microscopic for unassisted detection, and there are one or two scenes at least one would hardly expect to find in a book that "will furnish inspiration for a sermon." The author is a clergyman, and it seems that he has also added point to another proverb, "Ne sutor ultra crepidam," freely translated, "a man should stick to his own business." That also applies very pointedly to the people who would kindly help a Bishop to material for his sermon and save him the trouble of settling his engagements for a particular Sunday.

The Sacred Way. Rev. Jesse Brett. Longmans, Green & Co. $1.20 net.

The few books of this author are marked by a spirit of intense devotion which lifts them far above the level beaten way of the ordinary works of their class. Mr. Brett is, and has been for some time, Chaplain of All Saints Hospital, Eastbourne, and his ministrations to suffering humanity have deepened and intensified the lessons he had learned sitting at the feet of the great Saints and the Mystics who left such enduring counsels of perfection, for the pilgrims of the "Sacred Way" that leads onward to the City of God. He speaks of his book with self-forgetting modesty as only "an attempt to bring help to some of the perplexities of the spiritual life," and opines that "it may not be ultimately considering the many interior difficulties inseparable from a period of universal trouble." He goes on to say how the very exigencies and awful troubles of these dark days call to a stronger religious life both of experience and faith. It is not merely a book full of interest wherewith to soften and beguile the "Sacred Way" of devotion to our Lord, but it is a ministry of calm strength in the onward leading and upward rising of the soul as it strives to respond to the sacred teaching and impulses of Divine Love, whereby the Holy Spirit would lead it on to an always unfolding progress to perception and knowledge. A book for quiet hours of meditation, but also for the dark days of troubled experiences when the Way dips down into those same Depths out of which the Psalmist cried and the souls uncountable that have gone down there also.

Why Men Pray. C. L. Slattery, D. D. MacMillans. 75 cents.

Very few writers on this subject of prayer go on the assumption that all men pray, but rather are quite as sure that all men do not pray as that they ought to do so. This is one regard in which the writers of religious books might themselves pray for the "love that hopeth all things." Dr. Slattery is as the opposite pole. He believes that all men pray. The orthodox fashion of prayer may be unobserved, even scoffed at, but the essence of the thing abides, even with the imperious multitude in the seats of the scornful. Dr. Slattery quotes in this connection the lines of Clough, who by purblind Pharisees was scored as "dangerous":

"There is no God, the wicked saith,
And truly it's a blessing,
For what he might have done with us
It's better only guessing.

But almost everyone when age,
Disease or sorrow strike him,
Inclines to think there is a God,
Or something very like Him."

In very truth they do, albeit the infinite variety of expression and the queerness of much of it leads those who never get below the surface of things to conclude that it is not prayer at all. The author is of a very different opinion and his ways of stating it are remarkably interesting. But there is infinitely more than that. There is very decided, very wholesome, and much needed positive teaching about prayer. At page 39, "Prayer unites men." Worship, the voice of the Fellowship of God is put in a way that may deepen and clarify the convictions of even the regular worshippers. "God depends on Prayer, for their sake, for the world's sake, for His own sake." Page 73, "Prayer needs the utmost of a man's strength. It means all he has, all he is, all he hopes to be, it means his whole heart." There are only 118 pages, but every page bristles with points and not a word is wasted.

The Nineteenth Century and After is one of the most valuable periodicals of the day, not even excepting the old Quarterlies, weighty with their long traditions and rightly earned fame. But the "Nineteenth Century" secures a continuous succession of the ablest writers and critics, quite up to the level of the most brilliant days of the Quarterly and Edinburgh. This is markedly true since the beginning of the War and its articles are specially illuminating on the antecedent causes and the little known intricate machinations that in due course wrought the open mischief. As one instance, in the February number there is a thoroughly informed article on the Pact of Konopisht, which reveals what took place at a meeting of the Kaiser, Von Tirpitz, the Archduke Ferdinand and the Duchess of Hohenberg at their Castle of Konopisht in Bohemia, June 12, 1914. The Archduke was an enthusiastic gardener and the reason for the visit was semi-officially declared to be the Kaiser's wish to see the gardens in full bloom. But the Kaiser had far other reasons and the author of the article quotes from one whose accuracy and means of knowing he strongly vouches for, the pact then arrived at. We have not space for further details but articles such as this mark this review and make it all but indispensable to the student of the war. And there is another on the "Monroe Doctrine and the Great War," which is remarkably able but is not exactly soothing reading.

The Story of Our Bible. How It Grew to Be What It Is. H. B. Hunting. Scribners. $1.50.

The first part of the book deals with the New Testament and it is not until Chapter Thirteenth that the story of the Old Testament is considered. It seems to

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be an attempt to popularize the content of the Bible by setting forth the sources of its origin, the evolution of it through the long centuries till it arrived at the form in which we have it. The author has a pleasant way of doing all this. He does not bother his readers with quite useless controversies, or disturb those who stand in the old paths by exploding mines of Higher Criticism along the road. Like other books of its type, rather too much is taken for granted, and seeming gaps are filled out of the author's stores of imagination. But there is a great deal of very useful information for those who have been content to take the Bible for granted without examining into the why or wherefore of how its multiform contents were written and when and by whom. Mr. Hunting may be no better able to offer a convincing solution of any of the problems generated by even a slight effort in this direction, but the book will be very interesting and helpful to the reader who cares more about its teachings than about much debated points of date and authorship. Bishop Westcott used to say that to have the book is infinitely more important to the reader than accurate definitions of date and authorship, and Mr. Hunting has put together a book which will be acceptable to many earnest readers.

The Old Testament in the Light of Today. A Study in Moral Development. W. F. Bade. Houghton Mifflin.

The subtitle expresses with very accurate definition the aim and content of this scholarly, extremely able book. Since the old theory, the popular dogma, of verbal inspiration began to disintegrate some fifty years ago, more or less, it has been subjected to a series of determined assailants, till in these days it threatens to become a negligible quantity altogether, which means in plain words that no other element than the purely human is to be or can be recognized in the Old Testament; The Old Testament is taken to be of value as affording material for scholarly investigation into the evolution of the human race from extremely rudimentary conceptions of what is now understood as morality, to what is generally acknowledged to be a fairly high standard. But the development was not aided from any external source or influenced in any interior or occult way by a force or forces superior to humanity. The hands that simple people hoped and believed reached through nature to mould man and foster his every capacity of spiritual growth, are now eliminated from the scheme of things, or seem to be. Man's strivings after better things, his strainings after the attainment of the highest, unstained by earthliness, may only be attributed to the working out of forces inhering in his own personality. So very many come to the parting of the ways where a vital choice has to be made between the old paths and an entirely new setting of the face, between what used to be thought essential to any right ordering of conduct—life as it ought to be lived for making the best of it,—or on the other hand listening to the voices or following the call of the latest exponents of what a man ought to make of himself and can without supernatural aid of any sort. The present writer does not say that Dr. Bade goes so far as this last, but just as far as one can see and understand, he leaves the impression that a very large part of the structure of the Old Testament must be rent away before the deposit of truth can be revealed—exactly what we are to believe but nothing more. One is not in terror of what is loosely characterized as Higher Criticism, however mordant it may be, but would like to know if there are, or will be, any limitations, or if what we are to give up now is only by way of gradually easing us to the sacrifice of everything outside ourselves that makes for righteousness, forgetting and abjuring them all. But there *are* great authorities, profound scholars, whose voices tend to reassurance when the strife becomes more and more insistent. Some of them have been numbered amongst the Higher Critics by the unthinking narrow, who shriek at even an old truth veiled from their eyes in a new form. Robertson Smith, R. B. Davidson, Dr. Driver, G. Adam Smith, preserve the eternal spirit of the true religion in Israel, while putting aside what is clearly untenable. They for instance, give a different account of the "Jahveh" idea in Israel, and of its growth in clearness of revelation, from the evolution Dr. Bade traces from folklore and the ordinary methods of accounting for the invention and growth of pagan deities. In conclusion may be quoted words of G. Adam Smith in "Modern Criticism and the Preaching of the Old Testament," page 3: "This is no common ground we are to be treading (i. e. the Old Testament). It is not some outlying province of the Kingdom of God, some questionable frontier of our fatherland, which we are called to debate, but it is that country (if I may continue the figure) of which our Redeemer was Himself a native; whose character He defined in absolute contrast to the rest of the world, whose history He interpreted as the Divine preparation for His own Advent, whose laws He fulfilled as the expression of the everlasting righteousness of God; and much of whose language He perpetuated in the wider Kingdom He came to found."

H. H.

The Bureau of Information and Supply at the Diocesan House has devotional books and pamphlets for Holy Week and Good Friday, including several of the Three Hour Service pamphlets, "Events of Holy Week" and "His Last Week." Also Easter Cards and Brasses, Prayer Books, etc., for Easter Memorials. Order early so that any deficiency in stock may be ordered from the East.

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